

REMOTE VIEWING SESSION DATA

* Remote Viewer : LB 618
* Interviewer : ED 099
* Observer(s) :
*
* Date : 06/09/86 348500
* Starting time : 1308 hours, local 827109
* Site # : 0713
* Site Acquisit.: CRV ERV PRV ARV BRV Other _____
* Working Mode : GT HEM Other _____
* Feedback class: A B C

* Ending time : 1430 hours, local
* Notes :
* Highest stage : 06
* Evaluation : +

* Actual site : MEDJUGORJE, YUGOSL AVIA
* RV summary :
* :
* :
* :

07 JUN 86
FR. MEADE
1308 HRS
ED.

PI/AN - NONE.

348500
827108

A: Acme
Collabor
U.P.
Hans
RAGBOD

B: Land

SZ: Bumpt

AOR Bnk.
smooth/rough
- (red) white worn
rocks

348500
827108

A: 1

CONF. Bnk

348500
827108

A: Curr
up
curr
curr
not normal

B: _____

Reynolds
smooth
Hans
normal

B: _____

A:

CONF Bnk.

(2)

348600
827108B1 (over)
RISING
SOUND
UP TURN

B1

A: ANGLES
FLAT
SMOOTH
UP TURN

B1 STRUCTURES

A1: BLACK
CIRCULAR
FLAT
BANDS

diff. bank.

S2? SMOOTH
"BONK" SOUNDACR 84C.
L1005 WANDS
WITTING MOTORCONVEX
LIGHT COLOR

348500
827108

miss 1846.

348500 183000.
827108

348500
827108

A: com
nisi
suscept
omni

B: omni

AB: ANGLO
ACRO
OMNI

BC: STRUCTURE

DC: ANGLO
com
OMNI
ACRO
ANGLO

miss ANG.

SZ: NO END FEE
DAMIC

WIT, TS
SETTLE
STRONG
SQUAMISH

ABE ANG
LICOS (WIT, TS
Houses, etc.
ON MAJOR RA.

348500
827103

AS ACROSS
AN UNT
DOWN
SUGGEST
MOVEMENT
B: SURVEY

SL: BURNT

FOR THE
REBELL
LEAD A
WATERBOMB.

FOR THE
SIDIAB

WHITE
SHADOW

ROCK CROWN

FOR SK

FOR THE
WILCO DUSTY
SYRACUSE

5

"PLASTIC" FUEL

DRY
DUSTY DUST

NORMAL FUMES
POOR SOUNDS.

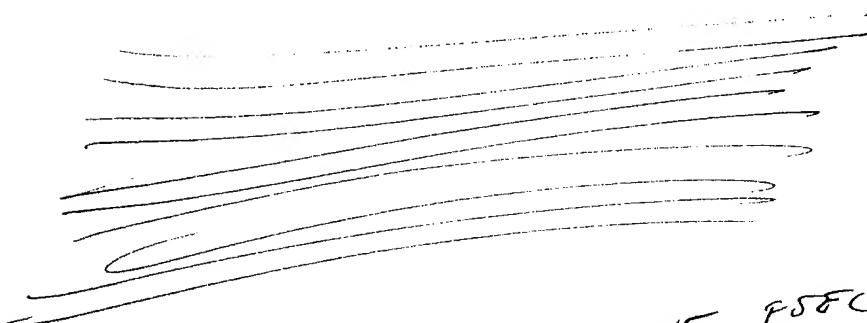
FOR ROLL
LIKE ARROW.

"PLASTIC" FUEL

FOR ROLL
WIDE SMOOTH.

BLK
LONG
NO POSITION
HORIZONTAL

FOR SK
LIKE STOPS.



POSITION FUEL

FOR ROLL
LIKE PLASTIC

WIDE
SOLID
OPEN

(6)

ACUTE RUCK.
STOP AT
?
(in zone)

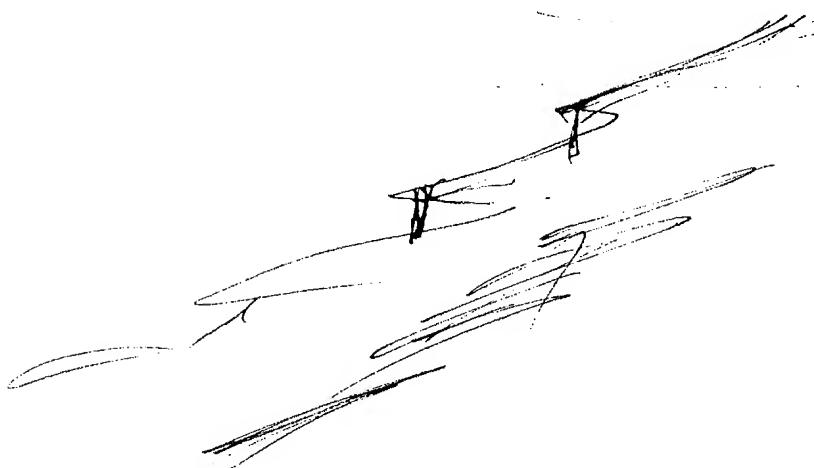
POOP sounds.

WITH
DAN

ACUTE
LICK
DART
WATER.

ACUTE
TICK ROOF

ACUTE
NEARLY SISTER =
WARM - HOME - TRAVEL
PICTURESQUE.



2

W105

now ~~unseen~~

Scorpion

Red ink
100% 881.

From 500 FT Hill
Slope should be visibl

max rule

Block
construction

From 100 FT Hill slope
slope should be visibl

A curving
edge

At 800
slope 45 degrees
isometric

52:

(8)

S2, D N1 E T \$ 1 80x 4/s,

BLUES

WHITE

CLOUDS

SQUARES

WINDS

CLOUDS

PLATE

LOW

STRUCTURES

WINDS

QUOTES

PEOPLE SOUNDS

BUSY

AT BUCK

CALM

SONG

MOTORS

CALM

HOT

STUFFY

IMPATIENCE

APPRECIATIVE

INTONATION SUMMARY: SITE IS STRUCTURAL. IT IS A
 WINDS AND W/ LOTS OF WHITE CLOUDS + VERY
 PEOPLE SOUNDS. THIS AND PEOPLE SOUNDS, MORE
 LIKE A CLOUD, ~~IS~~ CALM + APPRECIATION, BUT
 SOMEWHAT IMPATIENT (SITTING, LIKE A SWIMMING
 HOT).

S2: D. A1 E7 T 1 ADR X/S.

FOR B.R.K.

COLLEGIUM
LIONS VS. CATHEDRALS

LATON

FOCUS

ATTENTIVE

POO/10

SURPRISE

(4%) I keep thinking that all those people
should be enjoying themselves, if they come
together for some purpose, but I don't
get "joy" or "entertainment" as an E7.
A conspicuous lack of it, in fact.

V. smore

AUNT B.R.K.
AUSCHWITZ.SWEAT smore
DUST TASTE

AT B.R.K.
FOR LUNCH I JUST RAN AND
RAN + CROW DOWN A HILL
WASHED AND - HUNTED.

52: 0 M E T T I A C R A/S.

BLACK

DK DLUO
WT IPT

BLACK

TALL
THIN
WHT
OPEN

to BLACK
DROWSINESS

AOL PNL
TITAN
(some stock up
now)

WATCHING
PASSIVE
?

(AOL)
"EMBARRASSED FOR" FEOLIN, AS WHTN WATCHING
SOMEDAY SHOW UP BUT NOT WANTED TO
TALK DOWN. DISAPPROVAL

(4/2) LOOKING UP, SAW STOCK UP WHTC
LOOKING UP, SAW STOCK UP WHTC

AOL PNL
STATUS OF
URGENCY

AOL PNL
FROM WORK

(72)

looking at, and a sketch of 1110m



AS
BOMB
TAR
DAR
TAR
DAR
S&F
SUSPECT

P:

see rule
LICER &
STATED
COUNR.

ASI RULE
SUSPECT

see rule
BVA
APPROXIMATE

S&F: D M C T I A&E K/S.

~~ASI RULE~~
~~BVA APPROXIMATE~~

DARK BLOOD

SUBJECTS

ON NATURAL?

DARK BLOOD

SUBJECTS?
ON NATURAL?

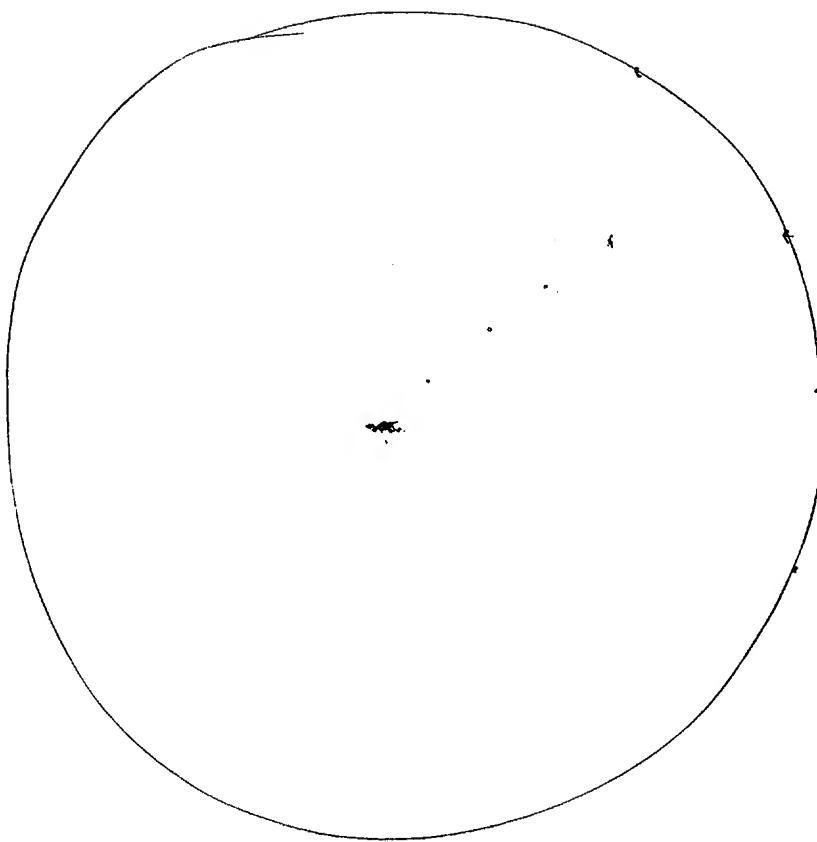
WATER

DARK BLOOD

SUBJECTS

ON NATURAL?

DOOR
CLOTH
VARYABLE
IMPROSSIVE



52: D M C T 1 war. A/s

50100

~~QUIET~~
LOW

TURBULENT

PROBLEME

FIRM

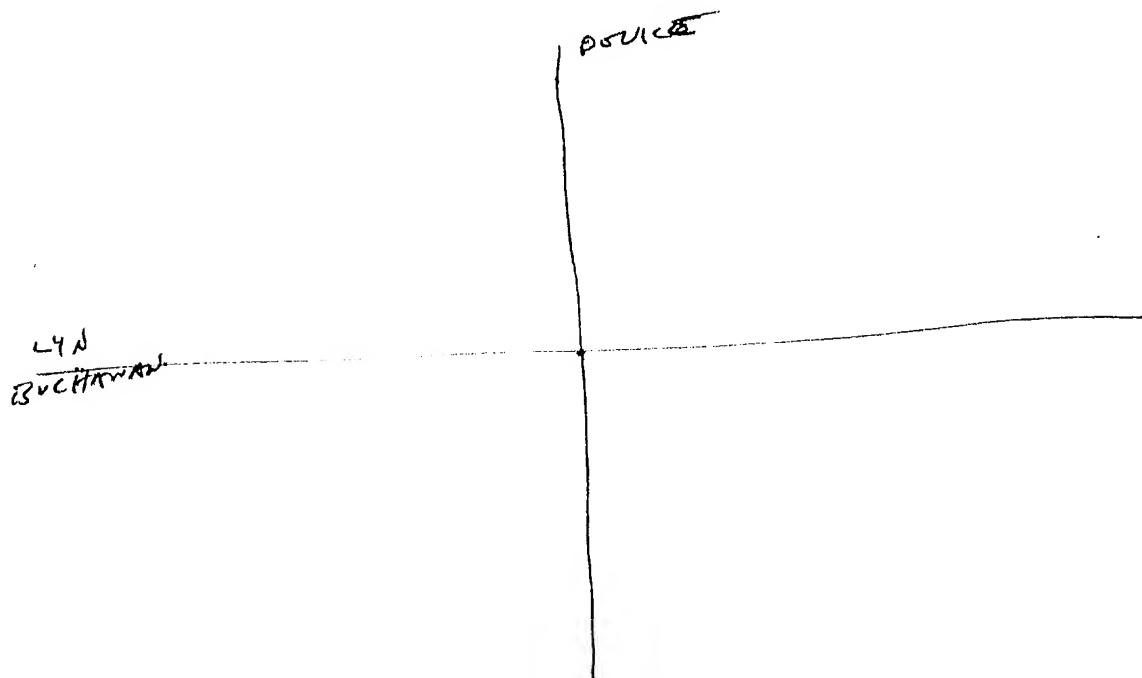
Approved For Release 2000/08/08 : CIA-RDP96-00789R001400550001-6

4/s
in waus
of missus
LICD MUSIY
SOLID

SL D ~~AT~~ E T I ~~ASK~~ ~~ALSO~~

FAST
SUNBURN

4 1/2 "FOOT" OF SUNLIGHT RADIATING FROM CENTER,
"FOOT" LIKES THE SOLIDITY OF MY HEART AS
AFFECTED BY IT, AS THOUGH IT PASSES THROUGH
SOLIDS, BUT $\begin{cases} \text{POTS} \\ \text{HAS} \end{cases}$ AN "PROGRESSIVE" $\begin{cases} \text{EFFECT} \end{cases}$ ON ME AS OF LIES



SL P A1 E2 T 1 202 10/10
 BLUE SPHONDS
 SOUNDBOUNDS

4/2 POSITION OF SOURCE SURROUNDING BY A
 BULL OF PRESSURE - ONLY CONCRETE & IRON
 POINT IN IT PRESSURE OUTWARD & INWARD
 AT SAME TIME. HAS A VALVE SOLIDITY.
 AT ONE
 A BOMB
 BLAST.

(17)

ORIGIN

S2 D A1 E T C ACN R/S.
 HALL RNC
 "THE BRAVE"

DATAK
BLD5

SPIKEONE
 STATE-SURVEY

MOTWICH

A: ACROSS
 DOWN
 DOW

B: _____

SOL ID

1/2 E column HAS A FENCE & "Awwwe!"
 ON "DT NO!" AND 4/ PHYSICAL ELEMENT.

monsoon

L

AOL MUL
SOS CALLAOL MUL
TITANICA/S.
VAULTS IN
OF WOOD,
wooden wall

summary: SITE IS SMTH WHICH SOONERS TO
 RADIATE A NOVELAR, MONMAD "PRESSURE" —
 (FOORS)
 (SEEMS) LIKES A ~~SEEMS~~ SENSES OF WALLS OF PRESSURE
 GIVES UNCOMFORTABLE FEELING (LIKE SITTING "TIGHT" OF
 NERVOUS ENERGY WHICH YOU'RE TRAPPED IN A
~~SEEMS~~ STUPID PLACE & CAN'T DO ANYTHING ABOUT IT.)

18

For crowd or unknown
looking up

SL D M C T I for N/J.

BRIGHT
LIGHT
BLISS
WITNESS

NOISY

TAN

AT SAME
LIKES TO GET
AWAY FROM IT.

NO BLISS.
A-BOMB
DETONATION.

SURPRISE
LACK OF UNDERSTANDING
NON-THINKING OBSERVANCE.

54 1/2 FEELING THAT WITH THE PEOPLE AND WATCHING /
OBSERVING IT APPEARS TO SEND OUT CANNIBALS
REALIZATION THAT IT ALSO HAPPEN TO THEM
IN THE PROCESS - GIVES A FEELING OF
FEAR / DISBELIEF / OBSERVANCE / NON-COMPREHENSION,
RESULTS seem to be ~~are~~ PARTIAL PHYSICAL EFFECT.

KINDS OF CONCEPTS:

LIKES ANCIENT INUIT FOLLOWED
BY HUGO THOMSON: CAVVIT UP
IN SNOWSHOES WHICH DOESN'T CONCERN
THEM, BUT WHICH CAN'T HELP BUT
AFFECT THEM.

DIFFERENT FROM KINETIC 1'000 ODDS RIFLE -

(20)

BU
prior orientation?

LINES

BLDG

WHTS

CLOUD

HEIGHT (angle of view)

PERCUL DANGEROUSNESS

TINGL

WAVES

PATTERNS (STAINS)

SITD END.

on an
to make

Religious Digest

Every evening in a small Yugoslav village there occurs what skeptics say is a fraud. But millions call a miracle. However one explains them, these visions of the Madonna—and their impact—are extraordinary.

A Village Sees the Light

Comments from SUNDAY TIMES MAGAZINE by SETH SERENY

ON A HOT AFTERNOON in June 1981, two girls, Ranka Ranković and Mirjana Dragičević, went to a walk outside the village of Medjugorje in southern Yugoslavia. As they climbed a hill behind the village, Ranka saw a bright figure of a smiling young woman ahead of

her. "I saw a woman with a golden halo, with a golden crown on her head, with a golden

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Photo, page 49: Marija, Jakov and Ivan experiencing a vision of the Madonna in the parish house

them. "Look," she said, "the Gospa"—the Madonna. Mirjana didn't look up. "Come on," she said. "It's not very likely she would appear to us, is it?"

Later when they went to the hill with 13-year-old Milka Pavlovic to bring in the sheep, Ivanka pointed to the same place. Now Mirjana and Milka saw the figure too.

The next day Mirjana, Ivanka, Vicka Ivankovic, 16, and Ivan Dragicevic, 16, returned to the hill along with Milka's sister Marija, 16, a calm, sensible girl. Ten-year-old Jakov Colo, Mirjana's cousin, a lively and curious little boy, tagged along. Soon the children saw the apparition again, motioning them up the hill. They obeyed, astonished at how quickly they got to the top. "It was as if we were pulled through the air," Vicka said.

"It was impossible," said Mirjana's uncle who, with many other villagers, had followed them. "It takes at least twelve minutes to get up there, and they made it in about two."

By the time the villagers reached the top, the six children were kneeling on the rocks, praying. The Gospa told them, they said, that this day—Thursday, June 25, 1981—was to be considered the true beginning of her appearances, and that she would return the next day.

News of the visions spread like

wildfire. By Sunday, thousands had congregated on the hill, over which shone a brilliant light, visible to all.

The children described to the crowd what the Gospa looked like. Having identified herself as the "Blessed Virgin Mary," the apparition added, "I come as the Queen of Peace." Soon there occurred the first of many strange phenomena described by eyewitnesses: the word *mir*, "peace" in Serbo-Croatian, appeared in huge flame-colored letters across the night sky, ending above the parish church in Medjugorje.

The parish priest was away on a retreat, but his elderly assistant pointedly ignored the event. It was only when the excitement threatened to turn into religious frenzy that parish officials and local authorities stepped in. The assistant priest and the police interrogated the children. Four doctors, two of them neurologists, examined the young people and stated unequivocally that they were "entirely healthy in mind and body."

During the first week, hundreds of people witnessed the "healing" of a three-year-old boy who had been mute, deaf and virtually paralyzed since birth. (Since then, numerous other healings have been claimed.) Journalists and television crews began to arrive in droves from all over Yugoslavia. The parish priest, Father Jozo Zovko, a Franciscan, returned. Like the police, he was convinced that the events were a case of mass hysteria.

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' A VILLAGE SEES THE LIGHT

But on July 1 he was alone in the church praying when he says he suddenly heard a voice: "Go out and protect the children."

He jumped up, and "as I was leaving, the children ran toward me crying." They begged him to hide them from the police. He concealed them in the parish house where, over the next few days, they saw several visions.

Another Franciscan, Father Tomislav Vlasic, a leading liturgist, arrived weeks later; he believed in the visions from the moment he questioned the children. "For me there was no doubt," he says. "They were having a genuine religious experience."

OVER THE PAST 4½ YEARS, there have been nearly 2000 visions, occurring each evening at the same hour. The young "seers," relaxed, natural, arrive at the parish house in Medjugorje at about five, making their way through the crowds of pilgrims. Half an hour of quiet reading and prayer allows them to concentrate their minds.

Vicka, now 21, is suffering from headaches caused by an inoperable brain cyst and often sees the vision in her bedroom before a home-made altar. Marija and Ivan, both now 20, pray softly, their heads bowed, eyes closed. Jakov, 14, fidgets, looks around and is likely to smile at visitors. It is precisely because of this that the change—from childlike impatience to pure joy once the vision or "ecstasy"

begins—is more apparent in him.

Just after 5:40, they stand side by side facing a wall on which hang a crucifix and a rosary. Suddenly, as if with one movement, they cross themselves, fall to their knees and simultaneously gaze up at the same point. They then listen, smile, or nod their heads. They speak—their lips and throat muscles move—but without making a sound. These movements occur individually, at different moments: they are apparently having different conversations at the same time. Sometimes they nod together—she seems to be saying the same thing to them all.

These days, the visions last about two minutes. But in the past they went on for as long as an hour. During this time the children seem totally unaware of anything around them. "They hear her in Croatian," says Father Slavko Barbaric, a 40-year-old psychotherapist with a Ph.D. in psychosociology from the University of Freiburg (West Germany), who became spiritual adviser for the visionaries in August 1984. "It doesn't mean she actually speaks in Croatian, or for that matter speaks at all. They see and hear her speaking about school and work, the nature of faith, moral questions, as well as the future of the world."

Then, simultaneously and unexpectedly, their eyes and heads shoot up; one or another might sigh *Ode* ("She's gone"), and the expression of enchantment leaves their faces. They make the sign of the cross,

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February

stand up, smile and talk, then separate to make notes describing what they saw. Their impressions of the Gospa's mood sometimes differ, but the visual details always tally.

The Gospa has told the story of her life to Vicka. "She talked a lot about her childhood," says Vicka, "and a lot about Jesus." To Ivan she has spoken about religion. To little Jakov she has spoken of "children's things."

The visions will continue, the young people say they have been told, until each has received ten special messages—all secrets about future events. Mirjana and Ivanka have already been told their ten secrets and have stopped having daily apparitions. Three have been told nine secrets, Vicka eight.

A NUMBER OF INVESTIGATIONS have tested the validity of the visions. In 1983 a Yugoslav psychiatrist and parapsychologist, Dr. Ludvik Stopar, hypnotized Marija shortly after a vision and found that her account under hypnosis was identical to that in full consciousness. After neuropsychiatric and physical examinations on all the youngsters, he concluded that they were "absolutely normal adolescents with no psychopathological symptoms." Twelve Italian physicians also found no evidence of hypnosis, manipulation or drugs.

In 1984 a team of French doctors under Prof. Henri Joyeux of the University of Montpellier conducted electrocardiograms, electroenceph-

ograms, tests on ocular movements and reflexes, and tests on auditory nerves and larynx-muscle movement. The doctors documented the simultaneous fixing of the gaze on an identical point, with eye movement beginning and ending at the same moment and the cessation of the blinking reflex to sudden light.

The team concluded that the phenomenon was scientifically inexplicable. They defined it as "a state of intense, active prayer, partially disconnected from the exterior world, a state of contemplation and of healthy communication with a definite person whom only they can see, hear and touch."

Prof. Louis Bélanger, an expert on paranormal phenomena at the Theological Faculty of the University of Montreal, is more skeptical. He was present when Vicka seemed to flinch during the ecstasy as fingers were suddenly poked at her eyes. This, he says, shows Vicka was not "disconnected." "She isn't," Father Barbaric replies patiently. "She is in ecstasy—a state in which the subject is partially disconnected."

Professor Bélanger suggests that the youngsters are probably seeing a "vision," not an apparition—something in their minds, not something outside themselves. The vision could, theoretically, be repeated indefinitely by a sort of self-hypnosis.

The communist Yugoslav state has been ambivalent. On the one hand, it has hardly interfered. On the other, it has firmly resisted demands to set up a scientific

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A VILLAGE SEES THE LIGHT

commission to examine the young people, the claimed healings, the radioactivity that allegedly increases daily in the room during visions, and the light phenomena.

So far, more than three million people have visited Medjugorje. Although there are no official pilgrimages (both the Vatican and the bishops' conferences around the world are adopting a "wait and see" attitude), an estimated 50,000 people came on the June 25 anniversary last year.

Bishop Pavao Zanic of Mostar, in whose diocese the Medjugorje parish is located, has voiced the only open church opposition. Parish priests, he asserted, are manipulating the four girls and two youths who say they see the visions.

The only "test" undertaken by the bishop's investigative commission (which includes 13 theologians and three psychiatrists) was when one member tried the medieval test for ecstasy by plunging a long needle into Vicka's shoulder during a vision. She swayed slightly under the pressure from behind, but her face remained blissful. He withdrew the needle and pushed it in again, with the same result. When the bloodstain on her blouse was pointed out to Vicka afterward, she showed surprise.

ALTHOUGH MEDJUGORJE still looks the same, its life has changed pro-

foundly. Virtually the entire population believes that the Virgin Mary appears there daily. This belief, and the messages she conveys through the young people—to "pray, fast, recommit yourselves to God and, above all, be peaceful"—have affected every aspect of the people's existence. Wednesdays and Fridays, for example, are days of fasting for many villagers, as the Gospa has suggested.

Before, there was competition among the farmers, and among area villages. Now there is none. "Before, we used to think we had to work all hours to get done," says one. "Now we stop early and it still gets done." He laughs. "And we don't swear anymore, or get drunk. How can we—and why should we—if the Gospa comes to our village every day?"

The focus of village life is the huge, stark church where Mass is held every evening at six. On weekends, holidays and throughout the summer, services in four languages begin at 6 a.m. and continue the whole day. Confessions are held by as many as 70 priests, sitting out in the fields surrounding the church.

"Before, we were indifferent," says one villager. "Now we care—not just about ourselves and our neighbors, but about all of the parish, and all of the world."

"So how can it all happen?" says Father Barbaric. "Only God knows."



R

EFORMED SMOKER: A born-again breather.

—Anonymous